

A
LETTER
OF
Spirituell Advice:

Written to
M^r STEPHEN MARSHALL
IN HIS SICKNESSE,

By
One of his Brethren in the Clergy,
Mart. 1. M. D. C. XLIII.



Printed in the Yeere M. DC. XLIII.



TO M^r STEPHEN MARSHALL.

SIR,

Vhen I heard of your sicknesse, (though considering the wofull miseries of the times I do usually rather congratulate with men their happiness, whom God seemes to favour so much as to call to himsele, and to his owne rest, from being spectators or actors or sufferers in these calamities wherein this Kingdome is involved, yet) I assure you I found in my selfe such a different apprehension of your state, from that of other ordinary sick men, that I thinke you will not wonder, if all the Kings Subjects, who wish good successe unto His Majestie in this warre, cannot impute your visitation to any thing but to the just severity and revenge of Almighty God upon you, for having had so strong an influence upon the ruine of this Kingdom and Church. For, Sir, is it not apparent, that, among others your eminent gifts of preaching have been made use of for the kindling of those flames of Rebellion and civil war, and most unchristian bloodshed? Have not you with all the earnestnesse, and (as you call it) zeale imaginable, perswaded your Hearers to a liberall contribution for the maintaining of this unnaturall war? Have not you forsaken your own charge to accompany and strengthen the Generall of your Army in his resolution and attempts, against the just power and life of his and your *Anoynted Sovereigne*? Does not the whole Kingdom impute almost all the distractions and combustions therein, as much to the seditious sermons of the *Preachers of your faction*, as to

the contrivances of those persons, who set you on work? Let your own conscience be your own judge in this matter, and it will tell you that if all these new designs should succeed to your wish, if there should happen a change in government, either of Kingdom or Church, you would thinke your selves wrong'd if you should be defrauded of being acknowledged very effectuall instruments in that change. These things therefore being so, you cannot accuse of uncharitableness those who think these designs not only unjust but ruinous both to Justice and Religion, if they attribute it to Gods mercy to them, and vengeance on you, if he take out of the world such a fire-brand as you are.

Sir, whether your sicknesse be unto death or no, I know not, I am sure those sinnes (without usuall and miraculous mercy) will prove sinnes unto death in all those that are guilty of them, and die without repentance and amendment, and satisfaction to Gods Chuch for the scandall of them. And upon this ground I how unworthy foever yet by my profession being one of your brethren and companions in the ministry of the Gospell, thought it my duty to beseech you in the bowells of Christ to take a survey of your present condition, with other eyes then heretofore, I doubt, you have done; And to take it patiently from me, though a stranger to your person, if I offer you some hints, which your owne better understanding will make use of for a more exact discerning apprehension and judgement of the nature of this businesse, now to be decided by the sword: which though it prevaile to your owne wish, yet it is not the sword or victory will justify you before Gods Tribunall. Remember Sir, it is not a *Close Committee* pack't together of your owne friends or faction, that must determine the cause betweene God and you, neither are they any *new invented fundamentall Lawes* of Kingdome or Nature that are to be your rule, but onely the *Lawes of the New Covenant*; And from thence it is that I intend to suggest unto your thoughts, arguments which I desire you impartially to examine, to the end that when you appeare before the throne of Christ you may be able to justify your selfe, either that you have fulfilled your duty, or if you have failed therein, yet at least that you have fail'd after a reasonable and prudent examination by that Rule.

I suppose you will not assume such infallibility of judgement to
your

your owne person or party, as to thinke that the right is so unquestionably on your side, that nothing can be objected against you that deserves to be considered; since at least an equall part of the best judgments in the Kingdome, and most learned persons in the Church, are your adversaries in this cause; And (which ought to be of great moment with you) since a farre greater number of the Members of both Houses (though perhaps thorough negligence or feare not now sitting in Westminster,) do protest against these proceedings. Let it but be granted, that all those which oppose you have some seeming probability on their side; and then I am sure you will judge it necessary especially for a dying person, (if that be your present condition,) to be suspicious of himselfe, and to hearken to all objections, and to use all prudent meanes for settling of his conscience before he depart out of the world. If you looke upon this warre (and surely your minde will not be so busied other wayes, but sometimes you will looke upon this warre) the result of your late two-years sermons, the effect of all those published lying Pamphlets, and discourses of forged conspiracies, feares and jealousies, (now so confessedly groundlesse, that they are become a Proverbe of vanity) it cannot be avoided but you will have now and then some accusing thoughts among others, they will not be altogether excusing or justifying. I pray you give mee leave to marshall in order before your eyes certaine accusing thoughts, and put it to the tryall of your own heart whether they doe with any force or justice accuse you, I assure you I will take upon me no further then to accuse you, for it is God onely must be your Judge, and I beseech him to prepare you for that judgement, and to performe it with all possible clemency and mercy.

You have at last Sir, obtained one end of all your endeavours, your watchings and fastings and prayers and Sermons; you see there is at length a warre inflaming the whole Kingdome, you have obtained that it be put to the tryall of fire and sword, whether God will so blesse both these as by their meanes to purge this Kingdome and Church of the staines, which you suppose are in them both, and set up that pretended Scepter of Christs Kingdome, the *Presbytery* or *independency*: (we know not yet whether is design'd.)

Now in this warre now raised, I shall principally consider the condition of the persons betweene whom it was waged, and the grounds

and pretences thereof, and from thence raise such Articles of accusation, as I must needs feare you cannot chuse but answer guilty unto them at the barre of conscience. And these I will consider, with an intention not so much to interpose mine owne judgement concerning the legality of them, as desirous to shew that you, as a Preacher of the Gospell, ought not so to have intersted your selfe in them.

1. The parties oppos'd and in collision against one another in this warre are; on the one side the *Kings Majesty* assisted by the most considerable part of the *Nobility* and *Gentry* and *Commons*, and all the Clergy that are indeed the *true English Protestant Clergy*; and on the other side, *No King* (nor so much as an usurping pretended King) but *only Subjects*, (or such as ought to be such; and have often sworne they will be such) and among them, the only forward persons are *Se-ctaries*, such as abhorre the established Doctrine and Discipline of our Church; as appeares in that wheresoever almost that Army comes, there is all the violence and despiht imaginable exercised against the Leiturgy and Ceremonies of the Church, and persons of Church-men; witnesse *Canterbury*, *Worcester*, *Winchester*, *Salisbury*, and the other day, *Lambeth*.

And herein I accuse you first (or rather, I desire you that you would permit your owne thoughts to accuse you, I doe not yet say to condemn you, but accuse you) that you have forgotten or wilfully transgressed the duty of a minister of the Gospell of Peace, in being forward to kindle a warre of what nature or with what pretences soever. Do you in the Gospell, Master *S. Marshall*, (which is your Commission) find any encouragements, or which is more, any command to foment Warre? *From whence are Warres*, in generall, *and fightings among you*? *S. James* will answer, *Come they not even in this forme come, from your lusts which warre in your Members*? Christ our Master indeed sayes that he came to *send fire and the sword upon the Earth*, shewing; not what he intended or commanded, but what, through the wickednesse and malice of Satan and prophane men would be a consequent of the preaching of the Gospell, even the Gospell which is not withstanding the Gospell of meekenesse, and patience, and charity, viz. that the enemies thereof would expresse all possible fury and rage against it. For that fire (as appeares in the text) is the *Baptisme of persecutions*, wherewith Christ himselfe and his followers were to be
baptized,

baptized, a warre wherein he and they went to be patients only and not agents, he came not to put the sword into the hands but into the bowels of his own servants. You stand therefore accused for being active your selfe, and encouraging other Christians to be active and invaders in this warre, for being a most unchristian Baptizer of Christians with this fire.

But secondly, the accusation against you for being a sower of warre, in *Subjects* against their *lawfull Prince*, acknowledged for such both by you and them, is farre more heavy and pressing: (I know you have pretty distinctions whereby you can gaine applause of your hearers, by dividing the *King* from *Charles Stuart*, and defending the one by murdering the other; but remember now it is God & your own conscience before whom I accuse you, who will prove Judges too cunning for such distinctions.) For Gods sake therefore lay your hand upon your heart, and aske your own soul what pretence or excuse can be found for this in any law, either of the Kingdome of England, or Heaven. Is there any one word either in the Common or Statute Law, which allows an English Subject with Armes in hand to resist the King in person? Is he not indeed, and as you have often sworn to acknowledge him, the *supreme Monarch* in his dominions? does not all exercise of coercion and power from all Courts issue by his writ? Have not all subordinate Magistrates their power from him, and therefore are they not with respect to him, meeke private persons? Do the two Houses of Parliament themselves in all their addreses, petitions &c. unto His Majesty assume any other title unto themselves both severally and jointly, but onely *Your Majesties most humble and faithfull Subjects*? These things being so, & you knowing them to be so, I beseech you next search diligently the Gospel, & finde but one clause where you are allowed, or where the least suspicion may be given you that you may hope that you may in any case be allowed to dispence with this your duty to His Majesty; and I will confesse that you and your friends only have shewed yourselves good Subjects and good Christians, and that all we who pray for him and wish him victory in this warre, are Traitors to him, and Apostates from Christianity. But no such thing appearing, as you too well know, (for I wish for your owne sake that it were but ignorance, that has made you so zealous in the cause as you have been) how can you read or but think upon the beginning of the 13 Chap. to the Rom. without horrour,

and secret wishes that *S. Paul* had had noinke to write words, that will prove so fatall against you? Is that Chapter, *Master Marshall*, a part of that Covenant by which you must be judged at the last day? And can you hope to appeare with any confidence when that Chapter shall be charg'd upon you? Consider Sir, from whom has the King His power? is it not from God? Does not *S. Paul* lay expressly, *he is the Minister of God*, His Vice-gerent to exercise some Acts, which not the consent of all the men in the world have right to invest him with? *For he beares the sword*, that is, the power of life and death. Has any man power over his owne life, to relinquish it at his pleasure? And it being sure he hath not, can he communicate to another the disposition of his owne life, (over which no man but God onely, or they to whom God delegates his power have Authority?) no certainly, *Master Marshall*, *There is no power* (at least no such power) *but of God, the powers that are, are ordained of God*. Inomuch that you will not find any example of Capitall punishments in the world exercised by any, till God gave that power to man, which to my understanding he first gave, and then onely in the case of murder, to *Noah* (*Gen. 9. 4, 5, 6.*) so that before it was under a dire punishment forbidden to kill even that murderous wreth *Cain* himselfe. The people then, though they choose the person of their King (which questionlesse they did by direction from God at the first) yet not they but God only gives him this supereminent power over life and death; with regard whereto doubtlesse he call's Kings and all supream Governours, especially *Elohim*, and saith, *By me Kings raigne; whosoever therefore*, saith *S. Paul*, *resisteth, resisteth the Ordinance of God, and they that resist, shall receive to themselves damnation*. These will prove sad words *Master Marshall* to a dying man, that is guilty he hath in so high a nature refused, and taught others to do so too: Especially considering, that these precepts of obedience were by *S. Paul* giving to us Christians, at a time when the world was governed by such prodigious Tyrants, as no History mentions the like either before or after them; as if God intended thereby to cut off all imaginable pretences of disodience for ever.

Deut. 17. 16.

Had not the Jewes as great Civill Priviledges as wee, granted by God himselfe? had not they a command *not to set a stranger over them?* yet when a stranger had violently usurped this power, doe snot Christ command us to *give to Caesar that tribute* (a signe & acknowledgment of

of that Authority) *which was Caesar's.* Then can zeale for Religion dispense with you, thinke you? Did Saint Paul say, *ye must needs be Subject not onely for Wrath but Conscience sake, and whosoever resisteth receiveth to himselfe Damnation?* and were not the persons against whom resistance was thus strictly forbidden, *Caligula, or Claudius, or Nero's* persons, that abhorred, and as far as the whole power of mankind could prevaile, endeavoured to destroy Christianity it selfe? And can setting a new Discipline, or rooting out some speculative errors, allow you to resist a good Christian Protestant Prince? So true a Protestant according to the established Religion of *England*, that I am perswaded he hath scarce one Subject more hearty and zealous, and constant in it, and more ready to sacrifice His life for it, then Himselfe.

But you have been taught of late, and have taught others to say, that His Majesty is bound by promise and oath to such and such things, and with these promises received his Crowne, which is forfeited when these promises are broken. Obiect.

Do you indeed think Sir, that any of your masters beleeve themselves, when they make such objections? was not His Majesty a King invested with his full power before he made these promises at his Coronation? or does he tell you, that he quits and releases unto you your allegiance when he fails in any of these promises? He will be answerable to God for injustice and perjury if He break his promises, and that will be punishment sufficient, without your endeavours to dethrone him, and take away his life. The King of *England*, all the world knows, is not a Duke of *Brabant*, or King of *Aragon*, that receives his Crown conditionally, with power of revocation when the conditions are broken. You know this well enough Sir, and therefore I advise you to prepare an answer for Saint Paul. Sol.

The other ground, whereon the Articles of your accusation shall be layd, does respect the causes or pretences of this horrible un-Christian warre; which are either Civill *viz.* vindication of the *Liberties of the Subject*, and *Priviledges of Parliament. &c.* or Spirituall, namely, the *purging of Innovations* in the Church, and *setting the Protestant Religion* of this Kingdom in the purity thereof. It may be, you will reckon among spirituall grounds the dividing all the revenues of Church men, amongst I know not yet whom.

For the first, If it did appeare that His Majesty not onely had in times past, but for the future did resolve to entrench in the highest degree upon both these, (notwithstanding trienniall Parliaments) yet let me, speaking to you as to a Clergy-man, from a Clergy-man, aske you whether the Gospell doth warrant us the ministers thereof, to incite and provoke Subjects to warre and bloudshed for any wordly causes whatsoever. For consider Master *Marshall*, are Christian Subjects bound in Conscience not to suffer the effects of Tyranny? Cannot they be saved under an oppressing cruell Governour? Is the patient suffering ones selfe to be defrauded and injured by a lawfull Ruler become a sinne? Truly Sir, I am so farre from thinking so, that I cannot find in mine heart to preach against those patient Citizens in *London*, who without resistance suffer themselves to be plundered, by those who certainly were not born their Princes, to whom they never tooke any oathes of allegiance; neither can I condemne that man as out of the Gospell, who would rather deliver his purse unto a thiefe, then endanger the wretches life, by resisting him and fighting for it. This therefore being so, that it may consist with a good conscience to be wronged (and if it were not so, *S. Paul* would never have said, *Why do ye not rather take wrong? Why do ye not rather suffer your selves to be defrauded. viz.* then go to law, &c.) I wonder what Text you could make use of to bring this within a Sermon-businesse to perswade subjects rather then suffer such things, to endanger their own lives, and the life of their anoynted King; (yea and the soules of both too) though he had bin a Tyrant! This was certainly a great fault in you Sir, and your party; Though there had been not only rationall suspicions, but apparent proofes that Oppression and Slavery were threatned to this Nation. You might have found Textes in the Gospell, wherein in such cases mention was made, and advises given for the practice of certain Christian vertues called *meeknesse* and *patience*, and *praying for enemies*, and *resignation of our selves to Gods good providence*, and acknowledging that our sinnes have deserved, that for them *God should deliver us over into the hands of Tyrannicall Governours*.

These Textes (which every where offer themselves you should have studied, and these vertues you should have commended to your hearers, as seasonable on such occasions, (which I pray you not to inter-

pres

pret to be boasting. If I tell you, that such is my practise in these daies, wherein there is so great occasions given for the exercise of such christian vertues, and given by persons in whose innocence and Justice you do much confide, and not resisting and rising up in Arms against them, and revenging our selves of our sufferings upon the persons & rights of those whom we were born to live under, and to whom we had taken so many oaths of Duty and Loyalty. For mine own part I assure you Sir, if it should please God that you and your Masters should in the end Legally become our Governours, either in civill or Ecclesiasticall matters, be as rigorous & austere as you please. I do promise you in the presence of God (who knows me though you do not, and will punish me if I lye,) that I will never exhort any man to revenge and opposition against you, never will I sollicite petitions to threaten you, nor tumults to advise you. If you should command me to do things unlawfull, or enjoin me to subscribe to doctrines which I thinke erroneous, I will not do those things, nor profess such doctrines, but however I will never resist you, but either by flying from you, or suffering as meekly as I can the punishment and penalties that you shall inflict on me, and I do here ingage my self to procure you as many fellow-patients as possibly I can: these things I take leave to tell you, upon supposition, that all pretended miseries were indeed apparently comming on us, and inevitable, but onely by these (to my understanding) unlawfull means.

But now Sir, since no such thing appeares probable, or almost possible to any man that hath in him left one grain of Christian charitie; since whatsoever former pressures we groaned under, as Ship-money, and Monopolies, are not onely so absolutely taken away, as no suspicion can remain of their returning (for which many thanks and acknowledgements are due and will be given to His Majestie by all good Subjects, how insensible and unthankfull soever you resolve to be) since not onely all the Delinquents in such cases are offered to the triall and punishment of the Law (excepting onely those whom new crimes of unthankfulness and malice against the King, have rendered justified and innocent, and unfit to be questioned, for all their former briberies and extortions) but likewise the most earnest assurances by Solemne and publique protestations and oaths freely given us by his Majestie (joyned with unusuall acknowledgements of errors past,

and all reasonable offers of satisfaction for them, as particularly, for his repair unto the House of Commons) and curses on his own Person and his Children: If those Protestations be not sincere, that surely they that believe not his Majestie (if there be an such, for I am confident most of those that say they do not believe him, do blaspheme their own faiths, and are anti-hypocrites of infidelity) they must confesse a renouncing of christian charitie, which believes all things; and they must thinke his Majestie destitute of ordinary prudence, since it is apparent that there is no possible way for him left to Reign in splendour, or so much as safety, unlesse he make good these promises by future actions, (the greatest and most considerable part of that strength now about him, following him, chiefly upon that assurance, and out of experience, that the Lawes of the Land, which they see unregarded and nullified by others, are either to be revived, and justice executed by him, or not at all.) Sure Master Marshall, though his Majestie be a mighty Prince, yet I may say, it is beyond his power to give us greater security of making *England* the happiest Kingdome under the Sun in his Government according to Law and Justice, than he hath already done, unlesse he should dethrone himselfe, and give up his power and protection of us, his Subjects, from himselfe into other mens hands, which if he should attempt to do, he should be perjured. Think with your selves of any other lawfull securitie (that he be not the only Person in the Kingdom unprotected) beyond that which you have already received, and I am very confident you shall have that granted too.

Where is then your Christian charity all this while, Master Marshall? you that are commanded to forgive and receive into friendship your brother, *seven times* in one day, though he should offend as many times in one day, what dispensation do you finde in the Gospell for this duty of charity to your King, whom I am assured, you can never accuse of ever making any promise with a resolution to breake it? or if you will needs be so hard to be perswaded your selves, where have you beene taught to discourage and forbid others who are more easie of belief to trust him? Remember Sir, when the last fatall houre comes, if you have any sin lying on you not thoroughly mortified, you must then promise unto Almighty God amendment (if it shall please him to lengthen your dayes, and wo unto you, and more

too, if God does not believe us, and take our words) you must then say not onely, *Forgive me as I forgave, &c.* But, *Believe and accept of this resolution of mine, as I do, &c.* This you must say, and the onely comfort of your soule will be, that God will content himselfe with promises onely, in stead of performances, notwithstanding an hundred promises you did make in your life time against sin, and as many times you forgot and neglected those promises: Do not therefore teach Almightie God an evill lesson against your selfe.

Now besides this extreme and most unchristian uncharitableness, and judging of your King, so as you dare not for all the world adventure to be judged your selfe, you must expect to be accused of most intollerable disobedience and disloyalty to His Majesty. You that are commanded *to be subject out of conscience to Nero*, if he were your King, *not to resist him*, though he should without Law murder you; yet you have and for ought appears, yet do not onely deny obedience to a most righteous Christian King, but you have appeared in the Field among armed Forces against him; and (as it is affirmed by Gentlemen of quality, Officers in your Army that were your Auditours) whereas you promised your Souldiers, that they should never fight against his Majesty, yet when that feartull day of *Edge-hill* came, you not onely broke that promise with them, but *encouraged them especially to direct their shot toward that place where his Majesty stood.* The thought of this I am sure will sit neare your soule before you die; but how would it have entred like boiling oyle into your bones, if the shot which from other hands you ayimed against His Person had not swerved? I assure you, that you have greater cause to blesse God for preserving His Majesty against your selfe, that day, than either my selfe, or any other the most faithfull Subject he has. It could not be but pleasure for us to perish after so dismall a losse, but for you to die with his blood upon your soules, who is Gods Anointed, me thinks the very thought of the possibilitie of it should be sufficient to banish from your heart all manner of peace & security as long as you live.

There is one aggravation more for this your disloyalty, which certainly will make it a sinne that I must accuse the poverty of our Language which will not afford us a name to understand it by, a sin which the worst Lay-person in the world could not be guilty of; that is (and if I remember well, his Majesty hath already in one of his Writings charged

charg'd you with it) that you, not content with all these expressions of the utmost kind of disobedience, should take upon you to absolve certaine Souldiers, once his prisoners, and graciously released upon their oath, never to beare Arms against him more, of that their promise and oath, *making them twofold more the Children of Hell, then &c.* I will not make you blush, with asking whether the *Gospell* will afford you texts to justify this, I pray you search the *Alcoran*, I am confident the *Alcoran* is not a booke professedly and impudently hellish enough to warrant this action. For Gods sake Sir, have so much regard to the honour of our Nation, as to use some meanes to wipe off this scandall; let not the world think, that we English-men, if we do not beleeye, yet at least have some suspicion that there is a God, an avenger of perjury. Perjury you know was even by the Heathens accounted a sin, not onely destructive to the Authours, but to whole Cities, and Kingdomes, which have the misfortune to have such persons living in them. Shall Rebellion be reported to be accounted by any English Protestant, not only a pardonable but a lawfull act, yea a vertue, yea so eminent a vertue, that like charity it will cover a multitude of sins, and so fit and necessary to be practised, that rather then omitted, perjury it selfe should be swallowed? I hope Master *Marsball*; His Majesty hath been misinformed, and that I am to crave your pardon for laying to your charge this accusation.

Other things there are, which though I hope you did dislike, & had no active influence on them, yet when you thinke sadly on, I beleeye you will thinke must prove part of your charge. As those bloody tumults from the Citie, whose pretence indeed was Justice and Liberty, (but hath beene the bane of both;) those printings and preachings of known lies and calumnies, those revilings and proscribings of His Sacred Majesty, those shamelesse mocking and upbraidings of Almighty God to his face and in his owne ordinance, giving him thanks, for forged victories or confessed losses, the neglecting of all manner of Oathes, even of that oath of your own invention, the *Protestation*, which alone if it should rise up in Judgement against you what would become of you? In a word, whatsoever almost has beene spoken or done in order to your *great designe*, that is, the whole businesse of your brethren especially of the separation, for these two last years; I fear some share of the *guilt* of all this will cleave to you, so that it will

concerne

concerne you, to advise how you may acquit your selfe of it. For Mr. Marshall, can any Christian deny that all these things have not beene done? And having been done, can any excuse be made for them? And this being so, how could it consist with a good conscience in you, (although you had no hand at all in any of these things,) to dissemble the taking notice of them? not once to preach publickly against them though you knew many of your chiefe Auditors were guilty of them? Are you so tender hearted, that you cannot endure such sleight stains in the Church, as the Surplice, Letany, or a few new postures, &c. and can you over-look such abominations as these? Can you hide nothing against which, to express your zeale but onely peace, or are you of that good opinion, who openly maintaine'd, that *for a holy end some evil things might be tolerated*, though S. Paul say of such as he, *their damnation is sure*? Could you admit so much secret Arheisme into your heart, as to expect from designs, built upon such rotten grounds, and forwarded by such wicked arts, that a good issue could follow? I assure you for my selfe, though I extremely grieved to see such things practised so uncontrolably, yea so kindly and thankfully received by Christians: and though I was a long time solicitous of the ruine threatned to this Church; yet since I could not chuse but see the, I began to be more secure both for Kingdome and Church since by all that I had either read or could inform my selfe concerning the course of Gods most wise and holy providence, I could never find that in the end he ever crown'd with blessings the designs of persons that so shamefully dishonoured him, how holy and spirituall soever their pretences were.

The other great pretence for this warre is Religion (*Christian Religion*, I pray you thinke of that, Master Marshall,) Zeale for the maintaining of this, has wrested from you your selfe many eager and loud exhortations, that men should stand resolutely for Gods truth, that they would neither spare their purses nor their lives in so holy a cause. Are not you Sir. one of those godly Divines that have bin consulted with, as the whole kingdom hath bin given to understand? This is the almost only thing, which is said to make this warre to be *pium ductum*.

But for the honour of our Blessed Saviour and his Religions sake (Master Marshall) I beseech you, at least in this controversie search the

the Gospell diligently. (for that sure must onely determine this point, here needs no conjuring up of Fundamentall lawes of nature or Nations nor new unheard of Priviledges) I say once more search the Gospell, and if there appear one word that gives you warrant to provoke Christians to any kind of warre for the cause of Religion (which yet is the almost onely *Pulpit-cause*) I will confesse my selfe a desertour of Christ, a betrayer of his Religion, for not daring to sheath mens swords in this quarrell. But in the Gospell I finde that *the Weapons of our Warfare are not carnall, but spirituell*; I finde that *the Tares which grew among the Wheat, that is, the Children of the Wicked one, Hereticks, are forbidden to be pluckt up and destroyed, before the time of Harvest.* I finde that against the enemies and Persecutours of this Religion Christ Jesus has furnished us with no other weapons, but defensive onely, and those, *patience or flight* at the most. I finde that by such weapons, and such onely, Christian Religion prevailed against the power of the whole Roman Empire. I finde not that any one of the ancient Fathers taught, or that without their teaching the Primitive Christians made use of any other weapons, but these, or that they thought any other weapons lawfull. You know what *Tertullian* speaks in his *Apology*, viz. that the *Christians then (though if they had thought the sword a lawfull instrument in this cause, they wanted neither numbers, nor power, yet) durst not betray their consciences to secure their lives.* It is much to be doubted, Sir, that it is not superstitions or other imputed vanities, which make such ancient Writers scorn'd or hated by your friends, both Separatists and Anabaptists, so much as these vertues of patience and christian obedience, for which they are so famous, and wherein you will not be their Schollers. Now all this and a thousand arguments and reasons beside these, which might be alledged, being apparent, whereto may we attribute this your certainly not christian Apostolicall way of maintaining true Religion, but only to a confessed distrust in Gods providence, or in his love unto his Church? that men fearing lest God should not blesse those indeed onely blessed means of suffering, which heretofore when they were used were alwayes prospered by him, have therefore cast aside this Spirituall armour, and have betaken themselves to such as *Mahomet* and the *Purples Whore* and the great master of both these, the Divell, that *Abaddon* and *iniquity* hath and doth make use of, for destroying true, and introducing

Introducing false Religion? If it were the truth of Christ that those of the separation, or their new associates. (though indeed most mortall enemies,) the Anabaptists have beene so buisie to advance: Is it possible that with all their stratagems and darke counsels and prayers and fastings, they should not to this day have obtained from God so much successe as to become the masters of one Kingdome, City or Village? excepting onely that which they will be ashamed to brag of, the City of Munster?

Oh Sir, How then will you answer it to Christ (who will certainly, in this case especially be a very severe Judge) that you have made him who *came not to destroy mens lives but to save them*. a pretence for the shedding of so much blood as hath beene and probably will be spild? If it should chance mens eyes should be opened, and that this should be acknowledged an unlawfull cause of warre, whom can you expect that those poore soules, who have died in the very gail of bitterness and rancour of Religion should curse, but *such Ministers* as you, who have told them (but most falsly) that such a way of exposing themselves to death was not onely acceptable, but absolutely commanded by Christ himselfe? Sure Sir, War is a businesse of so infinitely deep concernment that it ought not to be undertaken but upon ground evidently lawfull and warrantable. A War therefore for Religion, and against a lawfull Superiorr, against whom the Gospell so apparently forbids resistance, must be proved lawfull at least by as many and evident Texts, as those are which seeme to discommand it. O Sir, where are those Texts? Why, is not one Gospell quotation produced for this purpose? Not one Master Marshall, not one single one, that to any thinking, considering Christian will seeme of any kinde of moment at all? Is it incogitancy or ignorance in you Ministers that there is such want of the Gospell in these points? No certainly, it is mere guilt, or rather a clear confession that you can finde nothing in the Gospell whereby the Professours thereof may be encouraged to defend it this way. However, let it be supposed that the lawfulness hereof might be maintained in some possible cases; yet it cannot be denied, but that patience (so oft commanded and blessed by Christ) is at least a lawfull thing to be practized too. Now that you say Religion and Truth is persecuted; and if patience against any persecutours, certainly, then against a lawfull King when he turnes persecutour,

cutour. How then comes it to passe, that neither you, nor any of your party should exhort men to patience or martyrdome now? Is it out of conscience that you dare not? Will not the Gospell warrant such exhortations, thinke you? For shame, Sir, let it be confessed at last, that whatsoever other pretences may seeme specious and popular, yet that this of *Religion* (which notwithstanding boulsters up all other, and when the rest faile recruits many of your decayed Regiments) yet that this, I say, is so farre from making this War lawfull, that it selfe is more unlawfull, than the War.

But if *Christian Religion* might be thus defended must *Discipline* therefore be so defended? must *no crossing no kneeling, no ceremonies, no prescribed prayers* be so defended? or at last speake out *Plain English* in this point too: Is it indeed the English Protestant Religion of the Kingdome that you would thus defend? why, did the King ever persecute the Religion of the Kingdome? Did he ever, or any by his command burne the Liturgie, damne the Articles and Canons, abominate the Homilies of the Church? Doe his Souldiers teare Surplices, and threaten to murder the wearers of them? For starke shame then say not that you defend the established *English Protestant Religion*, against the King: that King who scarce ever was once absent from his owne solemne Prayers and Sermons. By the way remember Master *Marshall*, your uncharitable suspitions, your unreasonable, groundlesse declamations against his Majestie in this point of Religion, are yet farre more unexcusable then before.

But to take the maske quite from off your faces remember that this King whom you know to be so constant a lover of the Religion wherein he was bred: yet this King in a charitable, religious compliance with you, offers to yeeld to any reasonable alterations, and to take away whatsoever Doctrines or practises may seemingly be offensive to tender consciences; onely, I beleieve he would be unwilling to have that exposed unto the world for the confessed Religion of the Kingdome which shall be agreed upon by an Assembly over-voted, or over-awed by such as profess themselves at least strangers, if not enemies to this Church, for let the effect of such a meeting be what it will, it cannot be called the Religion of *England*, it is but at most *A Religion for England*. Therefore, for Gods sake, let the King be stiled in this War not an Invader, but onely, as it is apparent he

he indeed is. *A Defender*, rob him not of the Title of his Crowne: for does He take up Armes either for any new additions to his former Prerogatives for any new Lawes to the prejudice of His Subjects Liberties, or for any new Articles of Religion which he has a minde to introduce by the sword? Would he infringe any old Lawes or Priviledges, or Articles? Have not you forced him to unsheath his sword merely to prevent innovations in all these? Which is then the *offending* and which is the *defending side*? If you be sicke enough, to be weaned from worldly respects, I shall not desire a fitter person to answer this question.

Now these are Sir, the principall Heads or Articles of crimes, of most of which I must needs confesse I doubt (and I hope in Christ I shall not be found uncharitable, though I should chance to be mistaken) that you Master *Marshall* are guilty. For Christ his sake thinke sadly on them, and advise with some grave and holy men of our Clergie, as well as your owne, such as are Master *Shute*, Doctor *Oldsworth* &c. These are matters Sir, that certainly deserve all possible examination. And you who I beleve would not trust an ignorant Lawyer, though your friend and fellow Sectarie about your estate, you should in reason at least be as carefull of your soul. And withall, I pray you take this also into your consideration, that if you prove indeed guilty of these things as I must feare you are, then if it should happen that God should deale so mercifully with you as to convince you of them and to give you repentance for them it will be likewise most necessary that you should endeavor to satisfie Gods Church for this extreme scandall given by professing your repentance, and attempting to deceive others. And who knows, whether since those crimes, how fearful soever in their owne nature, yet were the effects chiefly of seducation and prejudices in your judgement not Christ or want of love to him, who knows I say, whether Almighty God may not be pleased to accept of even a death-bed repentance for them.

I hope Sir, you will be pleased to write or cause to be written some few words in answer to this. For so much me thinks charlie backe againe to me (who professe my selfe contrary to you in all these points) will require from you. For certainly, either these things which I call accusations, are extreme great vices, or extraordinary vertues, they cannot possibly be things *indifferent*; so that one of us, in the

state we both are, must needs want some speciall Christian Graces, without a concurrence of all which you know there is no possible salvation. Now if you be so pleased to extend so much charity to me, you shall make your owne conditions either of secrecy. or what else you please, onely my desire and expectation is that I may heare something from you, if at all, by the xvth. of this present moneth.

Now the God of mercy and comfort be with you, and repair all the breaches of this poor Kingdom and Church,
I am Sir,

*Your Brother and Servant
in Christ Jesus.*

1^o. Mattii

1643.

F J N J S.
